A U M

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat ommunicated it to Manu and Manu made it known unto Ikswaku; and being thus ansmitted from one unto another . . . it is even the same exhaustless, secret, ernal doctrine I have this day communicated unto thee.—BHAGAVAD-GITA, Chapr IV.

THEOSOPHY

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SUCCESSORS

TRUE Religion, treating of the Eternal Verities, must of necessity be the same yesterday, today, and forever. The true Teacher is a *transmitter* and *restorer* of that which was known nd taught before, not the inventor or revealer of something which efore was non-existent or unknown. The *form* changes, but its ontent never varies; even as the Ego remains ever the same, though aking a new personality at each rebirth.

Krishna was the Successor of a long line of Predecessors reachng back endlessly into the Past. Buddha was the successor of rishna; Jesus of Nazareth of Buddha; H.P.B. but followed faithlly in the steps of the Path trodden by all who went before. rishna had his Arjuna, Buddha his Ananda, Jesus his beloved ohn, and H.P.B. was *followed* by Judge—bringing the endless proession in unbroken succession to our day and generation.

Who of all those who *worship* Sri Krishna are of his company? Who of all those who take *pansil* fulfil Dharma as Buddha taught ? Who among all those who break the Communion bread and rink the Communion wine take up the Cross? Who of all those ho call themselves Theosophists follow the Path she showed, the MASTERS who are behind? All such are the Disciples, the true succssors, following without variableness or the shadow of turning, ne Message and the Messengers of the unchanging WISDOMELIGION. Their path is One, and not many.

None of these Transmitters or their true Disciples ever founded new religion; they restored the Ancient Truths to a habitation nong men. Religions, sects, parties, are due in every case to nfaithful disciples trading upon human ignorance, human weakesses, human faith and fear. The faquir and the charlatan are ne natural shield of the true Adepts, else would the Pearl of great rice be devoured by the swine. The false teacher, no less than the rue, is to be known by his fruits.

A HUMANE GOVERNOR

Governor J. C. Walton of Oklahoma intends to commute all death sentences of prisoners at the State Penitentiary to life imprisonment. He is reported to have declared:

> "Regardless of the criticisms that may be hurled at me, I have the legal authority to say that no man shall die in the electrical chair or by the hangman's noose in this State, and that is my resolve."

Governor Walton does not state his reasons for the position he takes, but the effects of his policy cannot fail to be beneficial to the State of Oklahoma. Legalized murder is no more right than illegal murder. It is based on the pernicious doctrine of "An eye for an eye and a tooth for a tooth," the motive for which is revenge, not correction. Furthermore, it is an established fact that legal executions do not prevent murder.

According to Theosophical teachings as to the meaning of the death of the body and the states of the deceased after death, executed criminals, having been cut off before their natural time, are actually neither "alive" or "dead," but remain in the astral world until almost that time has elapsed during which they would have lived on earth, if their bodily instrument had not been destroyed. In this "critical state" they have all the desires they had while still in a physical body, with no body through which to gratify them—a "hell" indeed. Thus they seek a vicarious satisfaction through mediums and mediumistic persons, inciting such unfortunates to acts of lust, drunkenness, gluttony, crime and—murder itself. The fact is, despite the seeming "goodness" of the messages, that executed criminals and suicides are the chief actors at many spiritualistic séances.

Close observers have noted that legal executions are often followed by a series of murders near the locality where the execution has taken place, or where it has received much attention. Oklahoma will undoubtedly be the scene of fewer murders in the future, if Governor Walton makes good his intentions.

RECOGNITION OF CRITICAL TIMES WIDESPREAD

It is highly significant of the growing appreciation of the ominous outlook both in America and Europe to note that popular magazines of the "story" and "advertising" type are beginning to print articles discussing social, economic and political conditions. Such a widely read periodical as *The Saturday Evening Post,* for instance, is publishing from week to week editorial and other matter calculated to wake up public opinion to the dangers that beset America at this juncture of world affairs, and trying to direct the attention of its vast army of readers to the fact that our practical commonsense duty is to set our own national affairs in order before

essaying to act as a Moses to the wandering tribes of Europe. Says the writer of *The Post's* leading article for April 15th issue:

"The next twelve months will probably be vitally significant, for one of two things must happen: Either a dominant nation will assume the role of leadership and compel submission to sanity and order through economic necessity, thus showing the way to normalcy, or the whole international economic structure will collapse. Germany today may merely foreshadow other sinister events to come. The rupture of the Entente over reparations and the Ruhr is a sharp hint of a wider fracture fraught with desperate consequences. So much for the bigger picture.

"What primarily confronts America just now is not an international but a national responsibility. Sentimentalizing over Europe's plight has made us forget our own. There is much talk about our duty toward Europe and scant realization of our duty to ourselves. It gets down to a case of See America First; not geographically, of course, but socially, politically and economically.

"In a cocksureness born of self-containment, the United States has not altogether realized its present-day destiny, because destiny never bends to the haphazard. The proverbial accident that leads men to fame and fortune is usually the result of deep-laid plan and long preparation. In short, like the rest of the world, we grope.

"We are duplicating Europe's ineptitude without the provocations that have made Europe falter. . . . Yet our course is aimless, because we are without a fixed goal. Europe's lack of leadership is duplicated by our own want of direction. . . .

"America, therefore, stands at the crossroads of her fate. She can pursue her present aimless way . . . or she can co-ordinate herself, and through a definite and clearly defined program at home point a constructive precedent for progress abroad."

A "Twilight" Between Cycles

Students of Theosophy will recognize in the foregoing the sixth sense of a keen observer and reporter at work warning him that "something is going to happen;" for the writer, Isaac F. Marcosson, is a journalist who knows his Europe at first-hand, and he states in the article from which we have quoted, "I have gone from the Canadian border to the southern confines of Texas, and ranged East and West. . . . I have interviewed all types and classes, from presidential possibilities down to the plain man who works with his hands." He does not recognize that religious unrest is a tremendously important factor in present conditions; at least he does not mention it, though quite possibly editorial limitations have prevented such mention.

Theosophists know that we are at present in a sort of "twilight" between two great cycles, the closing of the first five thousand years of the *Kali Yuga,* in 1898, and the beginning of a new epoch. Remembering that cycles do not come to an abrupt end, for an entirely new one to as abruptly begin, but that *cycles over-*

lap, well-informed students see a spiritual twilight in the present years, in which are involved conditions social, economic and political—for they all have their rise in the spiritual nature of man. Conditions at present would be mixed, then, partaking of the nature of the old cycle and premonitory of the new. Such a "twilight" is analogous to a period of *pralaya,* in which physical cataclysms take place and the earth is "cleaned up" for the next round of humanity; but in our present cleaning up the catastrophes would be mental, moral, economical, political—rather than physical, though minor disasters such as earthquakes, eruptions, floods, etc., have been occurring and probably will recur. In this time of unrest, of discovery, of disillusionment and despair, some statements of H. P. Blavatsky, appearing in *Isis Unveiled* and written in 1876, are of intense interest. She writes:

> Unless we mistake the signs, the day is approaching when the world will receive the proofs, that only ancient religions were in harmony with nature, and ancient science embraces all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuildng will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin.*

And writes Wm. Q. Judge, in *The Path* for October, 1892:

> The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.
>
> But out of anger and disturbance will arise a new and better time: yet not without the pain which accompanies every new birth.

DISADVANTAGES OF INTELLIGENCE

If a few human beings should incarnate in the monkey kingdom, in order to give to some of the units therein more advanced ideas along which the kingdom as a whole might progress, they would doubtless at times find their intelligence something of a disadvantage. But one hardly expects in this modern day, and especially in America, that a human, incarnate among other humans, should be penalized on account of his learning—least of all that a college professor should be suspended for adverting to the recognized facts of science. Yet Prof. Ralph G. Demaree was suspended recently at the fiat of the governing board of Wesleyan College, Winchester, Kentucky. His offence seems to have been found in statements to the student body to the effect that the theory of or-

ganic evolution as held by modern scientists reconciled absolutely with the Biblical account of creation, and that he had no use for the opinions of men who attempted to prevent the study of evolution in the schools.

Intelligence must be at a very low ebb in Kentucky. Quite recently its Legislature all but passed a law forbidding the teaching of evolution in the public schools of the State. The Chairman of the Board of Trustees of Goucher College, Baltimore, is quoted as saying he was opposed to the teaching of evolution in Christian colleges and would make no more gifts to schools unless assured the curriculum barred the theory. Said he: "I believe that a God powerful enough to create a small animal would be powerful enough to create a man complete." No doubt—and thus the theory of evolution is utterly demolished!

Every form of human government seems to have its weak points. One of these pertaining to democratic forms is to be found in the development of *average* rule. In most states average intelligence is not high, yet that is what establishes state practice. The weakest intellects, outside of the asylums, have just as much to "say" as the strongest—usually a great deal more. To the student of Theosophy it is "Karma," and the current upflingings of religious bigotry, superstition, intolerance, with the resulting mob violence, murder and general terrorizing, are the signs of this Cycle.

Tolerance at Harvard

By a unanimous vote of its Board of Overseers, Harvard has adopted a unanimous report of a committee of the faculty against any form of religious or racial discrimination. This splendid stand for tolerance on the part of one of the greatest seats of learning in America should radiate an influence that will make itself felt throughout the educational circles of our country. In essence it is a reaffirmation of the basic principles of the Founders of the United States, a great note to strike at the present moment of near-crisis, national and international.

The New York *Times* comments editorially on the matter:

> "For ten months a committee of the faculty, among them some who had originally favored discrimination, studied the question. The question was: Can an American university have any other standard of admission except that of ordinary personal honesty and intellectual fitness? On the answer to that question hung, it is not too much to say, the future of the college in the Amercan Republic.
>
> "The committee's decision, now affirmed by the Overseers, preserves Harvard as an institution of learning and stops the attempt to turn it into a country club. The issue of intolerance has been openly raised, openly met and settled in the only possible way."

FAILURE OF THE SUNDAY SCHOOL

Frank declarations that the Sunday School has outlived its usefulness and is without a future are attributed to the Rev. William E. Gardner, Secretary of the Educational Department of the Episcopal Church, at the annual conference of the educational leaders of that church, assembled at Omaha, early in April. Dr. Gardner is thus reported:

> We need frankly to recognize that it has no future. It is doomed to grow weaker in its appeal to the rising generation. It will go on, and you and I must help, but we must not let our perspective be shortened, first, by the large attendance and membership secured by many schools which conduct an entertainment instead of a school; second, by the successes of ministers of genius; or, third, by spurts of interest shown by campaigns in some towns and cities. As an educational institution the church school meeting on Sunday is losing the confidence of leaders and parents. All kinds of families have ceased to place emphasis on the children being members of a Sunday School.

Dr. Gardner pointed out that youth is having a hard time in trying to square the teachings given in Sunday School and the church with those set forth in secular educational institutions. He believes that much more can be accomplished in the way of religious instruction by working with children during week-days, under conditions where effective teachers can be obtained and proper discipline maintained. This last undoubtedly is true, but it is equally certain that unless a *living* religion is taught, in accord with the facts of nature and daily human experience, and by means of which these facts may be vitalized and correlated, the children of today, inquiring as to mind and unrestrained as to expression, will not be held by any religious instruction. There is plenty of fear and superstition still afloat in the world, but not so much of *certain kinds* as half a century ago—for which change the influence of Theosophy, direct and indirect, is largely responsible. But how significant of the failure of the churches and their outworn dogmas are the outspoken statements of the many sincere churchmen of today, who note the symptoms and are at their wit's end for a cure!

UNDERLYING CAUSES OF UNREST

Consideration of some of the testimony at the recent examination of William Z. Foster before the Court sitting at St. Joseph, Michigan, for the investigation of "criminal syndicalism," furnishes for the student of Theosophy food for thought. Will the coming revolution—if so one comes, in our day or some far future day—be set in motion by a single person, or some relatively small group of persons; and if thus set in motion, will it be just or correct to attribute to so slight an immediate causation the tremendous effects that doubtless will ensue? We think not.

It is a matter for search of underlying causes, to which every individual unit who feels the effect in any degree must have contributed. Precipitating causes are one thing; *underlying* causes are something else. Those of our readers who have witnessed the progress of a summer shower over a small community will be able to confirm this picture: the black clouds come up thickly and spread over the little town; they hang lower and lower; every moment one expects the rain; lightning flashes and thunder rolls; still the shower does not break; out of the ominousness one feels like crying, "Will it *never* come!" Then sounds the clanging of a deep-toned bell, from school or factory or church and—the shower breaks! Would it be just or correct to say that the bell caused the shower? It was the precipitating cause, *but everything else was ready!*

So with social disturbances of a widespread nature, there lies behind them all a slow and vast accumulation of causation, which the deep student of history notes and evaluates, and the thinker of today senses as a vague and formless *oppression.* So many and so varied are the contributory elements that only great and firm minds can trace them out and, having analyzed, synthesize again. The student of Theosophy, too apt to rely on terms like his scientific brother, suggests knowingly as that cause—"the lower astral light." Well does its miasmic spiritual darkness correspond to the black clouds of the shower threatening the little town pictured just above. But an "astral light" dangerous to institutions, men and nations does not exist of itself. Like anything else phenomenal, it must have a cause—in a Universe of Law.

The "lower astral light" is the metaphysical atmosphere around us, our psychological air—the immediate noumenal of our phenomenal world. That the war in nature is immediately reflected therein is an undoubted fact; and that this reflection increases the frictions and further energizes its cause, is well understood by students who are able to look even a little under the surface of things. But what is the main cause of the frictions in Nature, which is an orderly and completely economic concatenation of forces if unhindered, and a systematic and irresistible engine of spiritual evolution if intelligently aided by man? The frictions in nature are caused by MAN, who has built up a material civilization so complex that ultimately it must break down through its own weight, its engendered strains and stresses.

Effects of Astral Intoxication

The "lower astral light" is soaked through with the psychic emanations of the mankind of today, and of all the yesterdays that have led up to the kind of mass consciousness that we call the "civilization" of today. In an age when individualism with its abnormal selfishness, growing desire for personal pleasure of the strictly

sensational types, fear of the lack of the wherewithal to gratify itself, and licentious misuse of the holiest primeval natural functions —in such an age, as is the present, is it any wonder that the lower astral light has been characterized as "insane" and "devilish?" It is that, and mankind in Europe and America feeling the awful oppression due to its systolic and diastolic action, and themselves driven to greater madness by the nerve-wracking pressure they do not understand, speed up their monstrous "civilization" by every device of senseless business and exhausting pleasure that half-crazed brains can invent. They hurry and strive and play in order to "forget." The result is that they *add* with every waking moment to the threatening cloud which ever swings lower and lower.

Consider what the psychic atmosphere must be of a mass of beings whose every unit is bent on its own preservation regardless of all the other units! Every one believes itself to be separate from every other one and strives to maintain its seeming integrity at any cost. The thoughts that arise and engage myriads of minds, even if they are not expressed in outward actions, are for the most part frictional, at cross-purposes; thus they are against Nature—essentially un-natural. And viewing ourselves as we do for the most part as bodies or personalities—not Souls—practically *all* thoughts relate to the lower nature. Thoughts from the personal basis never penetrate the intoxicating fogs of the lower astral light.

How Can the Fog be Lifted?

What to do? Can the inevitable be averted? No, but it can be *mitigated* by the efforts of even a few strong souls. There is an "upper astral light," called in Sanskrit the *Akasa.* To it can ascend thoughts universal in their nature. Thoughts of altruism, made strong and definite by *action based thereon;* aspirations for human service, strengthened and in part realized by service actually performed; right ideas based on the eternal verities which spring from a recognition of the essential Unity of Man, *made vital by life* lived in accordance with such ideas—these can penetrate the lower astral light and rise to akasic heights. On those heights dwell the good and great and powerful of all the ages, the flower and fruitage of past civilizations, which rose and fell just as this one will do. If a few strong and determined and heroic men and women here in bodies on earth will but determine, do or die, consciously to live the Theosophic life here and now, their rising thoughts and sacrificial deeds will actually plough *channels* through the now-enveloping fog caused by the ignorance and selfishness of our race, through which beneficent influences from Those Who Know can flow. Such is the fact, whether we recognize its validity or not. Those who can see it, *and will do their duty,* are potential Saviours of the race, and may become actual Saviours.

SOCIALISM AS A RELIGION

In proportion to the love existing among men, so will be the community of property and power. Among true and real friends, all is common; and, were ignorance and every superstition banished from the world, all mankind would be friends. The only perfect and genuine republic is that which comprehends every living being. . . . Once make the feelings of confidence and affection universal, and the distinctions of property and power will vanish.—*Shelley.*

IN her efforts to reconstruct herself Europe has been giving us varied signs and signals. One of the most encouraging of these comes to us in reports of an highly important debate in the British House of Commons. When the fundamentals of Socialism are seriously considered with all the solemnity and dignity of which the mother of parliaments is capable and for which she is justly renowned, we might well rejoice.

It is not our purpose here to discuss the worth, capacity and power for good, or the reverse of all these, of what is very generally spoken of as Socialism. Even a casual student is aware of the fact that there are now in existence perhaps as many varieties of Socialism as of Christianity—ranging from Bolshevism in Russia to that peculiar species of state control under which men of an alien race administer for subject peoples in the land of Hindustan. The Socialism of William Morris and Carl Marx are different, but there is a kinship between Bolshevism and Conservative Unionism.

Students and thinkers everywhere agree on one thing—that the system of government which is called capitalistic has been tried and found wanting. This is not saying that the institution called Capital must be destroyed—no Socialist ever said so; nor does it mean that Communism, Nationalization, Guild Socialism, or any other particular theory of political life is to take its place. The events of the Great War and the aftermath which now we are facing have succeeded in convincing western humanity of one fact—the old regime must be changed, the old theories of government must yield place to new ones.

For nearly half a century theories of Socialism have been defined, described, and discussed throughout the civilized world. Labour Conferences, Trade Union Congresses, International Working-class Organizations have passed resolutions and made propaganda in favour of the Socialist state. It was thirty years ago that the Trade Union Congress of Great Britain passed a resolution calling for the socialization of the means of distribution. It is a far cry from those days, and yet an historical and retrospective view is necessary if we are to understand the real significance of the recent debate in the House of Commons. Even a cursory glance at the

events of the last twenty-five years clearly shows the great advance the Socialist has made. Between socialist and socialist there may be unbridgable gulfs, but all of them—from the extreme left to the extreme right—have been aided by the unerring work of *Zeitgeist*. This is not to say that all Socialists have been fully and wholly in the right, but it certainly means that their opponents have been in the wrong. We take this to be the inwardness, the real significance of the important debate.

As a result of the last election in Great Britain there now sit on the main opposition benches of the House of Commons representatives of Labour, led by no less a man than J. Ramsay Macdonald, a famous internationalist of tried capacity, of deep knowledge, and of great strength of character which met its tests in the years of war and has emerged unscathed. His colleague, Phillip Snowdon, who also suffered for his noble convictions, is in the House. The return of these two men to Parliament is an interesting study in the Law of Retribution, especially in the light of their recent activities and achievements. On the night of the twentieth of March (was it a coincidence that it happened to be the last night of Nature's year?) Mr. Snowdon moved the following resolution:

> That, in view of the failure of the capitalist system to adequately utilize and organize natural resources and productive power, or to provide the necessary standard of life for vast numbers of the population, and believing that the cause of this failure lies in the private ownership and control of the means of production and distribution, this House declares that legislative effort should be directed to the gradual supercession of the capitalist system by an industrial and social order based on the public ownership and democratic control of the instruments of production and distribution.

That the Conservative Government in power should have consented and set apart time for discussion on this resolution is in itself a great triumph for the cause of anti-capitalism. No less a paper than the *Times*, on the morning before the debate, regretted that the debate was "to be limited to three hours on a single day," and added that Mr. Snowdon had the advantage of position, for "nobody denies that our existing system involves many inequalities" and further that "with all the faults of Parliament, it is still in Parliament that a great issue of this kind receives its best discussion." The debate was adjourned, and the reports of further discussion have not reached us as we write these lines. We are not here so much concerned with the result of voting which is of course defeat for Mr. Snowdon. The London *Nation* said that "Mr. Snowdon's indictment was unanswerable on the facts." The *Nation* is not a Labour organ, but stands for and supports the Liberal Party which is anti-socialistic, and therefore this admission is another sign of the times.

Mr. Snowdon's speech was not a counsel's presentation of his case, but a statesman-like indictment of a wrong system by a sincere and earnest man who spoke not only with fervour but with irrefutable facts. He said that the capitalist system had failed because it could not keep harmony between employers and workmen; that the distribution of wealth was the cause of all social evils—88 per cent of the wealth of Great Britain was owned by 2½ per cent of the population, and five out of every six persons who died left not a penny behind. In offering his Resolution he said:

> The Labour Party proposed no revolution nor did they propose confiscation. There was no analogy between Socialism and Bolshevism. . . . There were three or four ways in which they had been dealing with the Capitalist system, and all the Labour Party suggested was that they should continue on those lines, but move much more rapidly. But he wanted no further step forward until the previous step had been justified by results.

The purpose of this debate was more to indict a wrong system than to insist on the acceptance of a new one. The latter can only be done when Labour rules at Westminster, and therefore Mr. Snowdon concluded his speech thus:

> It mattered little from one point of view what might be the fate of the resolution in that House. His party would continue their work conscious, as Mr. Gladstone once said, that those great social forces which forever moved onwards in their might and majesty were on their side. They would try to work in harmonious co-operation with those evolutionary forces, certain that some day there would be established an economic and social system where individual ambition and private enterprise would find their satisfaction, not in the amount of tribute they levied, but in the greatness of the services they rendered.

In these remarks we glimpse a true Theosophical spirit which works *peaceably* and *constructively* for human solidarity.

We have thought it necessary to draw the attention of our readers to this political debate because we feel that an important step forward, internationally speaking, has been taken. Of all the political movements in the world of today, that of co-operative socialism is the most living and vital and health-giving. It is based on the principle of Brotherhood, though absence of adequate knowledge of psychological ideas and facts act as a deterrent to its harmonious growth. In the western world nowhere is that movement rooted in healthy and fertile soil as in Great Britain—the Britain of Milton, of Shelley, of Swinburne. Mr. Snowdon's speech and the debate thereon will reverberate in other European capitals and will influence other Parliaments. H. P. Blavatsky in her Third American Message, referring to the pressure of competition, said that—

> Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The National Move-

ment is an application of Theosophy. But remember, all of you, that Nationalism is an application of Theosophy, it is the latter which mu ever stand first in your sight. Theosophy is indeed the life, the indwelli spirit which makes every true reform a vital reality, for Theosophy is Un versal Brotherhood, the very foundation as well as the keystone of all mov ments toward the amelioration of our condition.

To study and comprehend the invisible but real influence Theosophy in the international world is the duty of every goo Theosophist. We are not concerned so much with its differing ec nomic creeds as with the living *religion* of Socialism. That religio is a living force; it is not a fetish or an idol that can be prayed from without. Just as Theosophy can not be fully or eve adequately grasped unless we live it every day, at all places, an under all circumstances, so the religion of Socialism can not understood by us unless we see its influence working "every day an in every way" in the lives of its votaries. We can understand th doctrines and theories of Socialism by an intellectual study, as an intelligent person can those of Theosophy. That, however, w not enable us to comprehend this great Movement which, as ind vidual Theosophists desirous of practising right altruism, son among us may be eager to assist.

Both Theosophy and Socialism accept the principle of Unive sal Brotherhood. The range of application of that doctrine is lim ited in the case of Socialism, and the scope of its influence is pr portionately restricted. Brotherhood of mortal men must of nece sity result in a material solidarity. The religion of Socialism is th of matter; men die but the society of men lives on. Society of me is the God to whom the worship of works is offered, and great sac fices have been and are laid on Its altar. Impersonality of matt which Theosophy recognizes is also recognized in the philosophy Socialism, but unlike Theosophy the complementary idea of the co scious and intelligent spiritual principle is not recognized. Many our socialist friends will object to this and will answer that they believe in a spiritual force at the back of matter. Not greatly inte ested in metaphysical problems, they may not concede to o response that what they name spiritual force is truly super-physic force, but material all the same. Socialists do believe in the So in Man, but it is a vague belief rooted in traditional heredity, e Scientific materialism has also begun to believe in soul-consciousne and its influence on the mind of the socialist movement is great than that of the many churches of Christendom.

As a movement, Socialism is fortunately free from the cruc ness, bigotry and narrowness of the churches. It is not, howeve devoid of that vital energy which is conspicuous by its very gener absence in the churches, *viz.*, the energy of the Christ-spirit. Unli

the churches, this movement has caught the spirit of Jesus Christ—the spirit of Democracy, the spirit which chased the money-changers out of the House of God, the spirit which made Jesus a friend of publicans and sinners; therefore do socialists rightly refuse to bend their knee to the great autocrat beyond the blue sky whom churches pray to as God; they look for the Deity in the flesh and blood of brother-men.

The nature of this spirit, however, is not fully comprehended, and little effort is made to arouse it. This is but natural, for the movement began as one of emancipation from the thralldom of economic slavery, and the poverty of body, mind and culture which it caused. It had no leisure to pursue an examination of philosophical or psychological propositions—though it might have been to its own very great advantage if this had been done. Scientific materialism has very greatly influenced the Socialist Movement, but that influence has been an unconscious one. It enabled the economic slaves to break the fetters of church tyranny and therefore its teachings were absorbed by the rank and file of the Socialist Movement. There can be, however, no close and lasting tie between them, and intelligent Socialists are bound to perceive in the near future that important fact. The sacrifices their Movement continues to make, the suffering it endures are without a purpose and a meaning if the doctrines of scientific materialism are correct; such a superb heroism and magnificent altruism are illogical and a waste of force in the light of the teachings of scientific materialism.

Socialism is a religion—a vital, energizing faith, but its working is not recognized by those whose hearts are inspired by it. This is so because the invisible and also unrecognized influence of materialism rests on the heads of many in the movement.

Such failures as the Socialist Movement has met with in the past are easily traceable to this unfortunate admixture. The Movement is positive on its heart side, but the intelligence which would drive that positive force deliberately and purposefully is lacking. Thus the Movement suffers because between the sacred fight of the Socialist and his struggle for existence in secular life there is a division—his home and workshop conduct often differ, his speech as a trade unionist or propagandist often leads to violation of his principle of Brotherhood when the time for strong action comes. The reason why the working-class population has not been able to place in power its own class in a country like England can only be explained by the lack of intelligent appreciation of its own faith. It is not that the rank and file of the Movement do not possess faith in their socialist doctrines, but they certainly are unable to fully understand the inwardness and meaning of the Movement. They have faith in the Movement but they lack faith in themselves as socialists. Thus

theory and practice are dissociated and the struggling Movement suffers in its heroic and holy efforts.

The words of Shelley quoted at the beginning of this article give in simple language the chief effect of the religion of Socialism if Socialists lived it, not unconsciously but deliberately. An equally great idealist, George Lansbury recently wrote an article in the *London Daily Herald* from which we quote, apropos of what we have been writing:

> God gave us life for joy, for happiness and peace, and these can only come when we accept in all its fulness the teaching of the oneness of life the sacredness of life, and refuse to accept any compromise. The Labour Movement stands for this or nothing at all that is of any worth. It is true some of us act unworthily of our creed. It is pitiable this should be so. Judas did not disgrace or injure our Lord. It was his own life which he blighted by his betrayal. So it is with us. . . . We may disgrace ourselves, but never the truth we profess to follow.

The living religion of Socialism is an unrecognized force. The purification of the Socialist Movement from the deadening effects of materialism will bring to the fore a philosophy of conduct and action which we think will be highly Theosophical. Ensouled by that philosophy the religion of Socialism will become a conscious living force, and the Movement will succeed where many a time it now fails. All Theosophists are not only vitally interested but as practical altruists are eager to help the cause of human brotherhood. The movement for man's economic emancipation is part of the wider movement of his escape from the bondage of spiritual slavery. However sincere the hand of fellowship which the Theosophist extends, a more real help awaits our Socialist comrades in the grand philosophy of Theosophy. The meaning of their struggle, of the strength which sustains it, of the sacrifices which build it up, of the failures encountered in spite of these can only be understood in the light of the teachings of the Laws of Reincarnation and Compensation, and all which flows from that.

To the guides and leaders of the Social Movement we offer these words of Madame H. P. Blavatsky:

> To the masses, who need only practical guidance and support, metaphysics and mysticism are not of much consequence; but for the educated the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith

ON THE PATH

STUDENTS of Theosophy having grasped the tenets of Reincarnation, Karma, the Path to the Masters, naturally endeavor to make practical applications in their own lives and circumstances. They want to live. Earnestly they attempt to manifest in their daily actions the results of their mental acquisitions of the great teachings. Seeing the sweet reasonableness and merciful justice of the laws of manifested Nature, they desire to co-operate with the Divine Will in evolution. Let us apply Theosophy, they say, and forthwith they begin.

A dozen things instantly overpower their budding enthusiasm. An hundred small things of life conspire to defeat their earnest purpose. Girding their loins and more determined than ever they stand up, Arjuna-like, resolute to fight. Between petty triumphs and many failures, blaming their own Karma and doing what they can, most of them spend their days hugging small satisfactions and hoping that something sure will happen some day—and they add, if not in this life, then in the next.

Long experience and continued observation in reference to Theosophic efforts on the part of such earnest and devoted individuals enables us to answer, albeit partially, the question that such sometimes ask, "What is wrong with us?"

Let us try to find an adequate reply.

That the Spiritual Path is uphill and steep, that it is the Path of Woe, that the gateway to it is straight and narrow, that it is sharp as the razor's edge and can shave human natures all too fine, is not fully comprehended by the enthusiastic neophyte. All have read these statements but each one of us thinks that by some special decree of Providence "it will be different with me." We profess belief in brotherhood, but with most it is profession and not life; for in this too, as in all else, we are brothers and the Path of Woe is for *all;* the razor will shave *all.* When the Buddha instituted shaving the head for his mendicants, he did not make Himself an exception, nor say to His favorite disciple, "Ananda, Thou may retain thy lovely locks." The Law of Brotherhood manifests everywhere at all times, but more than at any other place does it work its miracle in the heart of the would-be aspirant to Perfection and Wisdom of Sacrifice and Service. That great Law is at once the expression and the gauge of spiritual unfoldment. It sings its perfect song in the Hearts of Compassion of the Great Ones. Next, naturally, it envelops men and women who desire to be Their disciples and servants. We who are resolved to tread that Path must expect not to be exceptions; if our path is all smooth for us then it is *not* the Path of Woe. Each one on the Path gets his share of woe, and it is an

equal share, for the Karma of all those who are aspirants to Wisdom, who have resolved to tread, have to learn the initial lesson that there is but one melting pot of Karma in which all the Karma, good, bad and indifferent of every true aspirant is thrown. To "stand alone and isolated" but at the same time to "kill out all sense of separateness" is a truth to be *practised* and this is not grasped.

If at the very beginning the above is understood, many unnecessary heart burnings will be avoided. The way *is* difficult—the Path is the Path of Woe. We need not take to it if we do not desire. "None else compels." Each one in his freedom of choice elects to tread, and it would be the part of Wisdom to recognize that henceforth woes are our lot, that when we have conquered our own woes, we have got to help others to conquer theirs and that under the Law of Brotherhood the individual weal is dependent on the common weal and in proportion as we overcome our woes others are helped to overcome theirs.

Thus we learn to so behave that the quantity and quality of Karma in the great melting-pot of aspirant-ship may react to the benefit and advantage of all, including ourselves. In this connection let us remember the admonition in the Gospel of St. Matthew xviii:7—"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" We often approach the problem of Karma from an individualistic point of view and find it an appalling prospect. We gain a new confidence when we see that there is a common woe and a common weal, that we affect and are affected by comrades as weak as ourselves and as virtuous, too. We are united by the bonds of brotherhood and the woes are our common property.

Thus spiritual life begins at once to unfold its basic Law—Brotherhood. As we practice yoga, union, with the energy and activity of that Law we succeed. The moment we give up the practice we are thrown out of the Occult world into the visible world. "Come out of your world into ours," said a Master once. Here is the first step—Recognition of the Law of Brotherhood as it touches the woes of devotees, sacrificers, warriors for the Kingdom of the Spirit.

A RIG-VEDA HYMN

(1)

It was dawn; and there came to birth the Embryo radiant with the Golden Light;—born as the only Lord of all that is. He established the firm earth and the heaven. What else is there to adore with our oblations?

(2)

He, the giver of breath, as His the gift of strength to us; His bidding all creatures obey, aye! even the shining Gods; His shadow is death, but His reflection is Life Immortal. What else is there to adore with our oblations?

(3)

He, the monarch of His might by which all breathe—awake or asleep; He, the Lord of all this, man and beast. What else is there to adore with our oblations?

(4)

He the Majesty of these snowy mountains, and the sea, and the river that streams forth from far away; and this ever stretching earth are His embracing arms. What else is there to adore with our oblations?

(5)

He the fashioner of majestic heaven, He the maker of enduring earth; He fixed the firmament whose soul is Akasha; He measured out the extended spaces of air. What else is there to adore with our oblations?

(6)

He is the one to whom both the contending forces of earth and heaven with anxious minds look for nourishment, for He is like the sun who shines on all. What else is there to adore with our oblations?

(7)

When that seed of golden light fructified in the womb of the waters of space, the souls of beings came to birth. What else is there to adore with our oblations?

(8)

He who by His insight of power and by His sacrificial gift generated the shining ones is above all shining ones. What else is there to adore with our oblations?

(9)

He the Law of Righteousness from whom streamed forth the mighty, bright waters of space and generated therein Earth and Heaven; may it not hurt us. What else is there to adore with our oblations?

(10)

Prajapati, Lord of men, no other than Thou holdest in its embrace all manifestated things. May that come to us which we invoke in Thy name; may we possess that wealth of Thine.

AMONG FRIENDS

"SO you're not planning to shut down the Lodge activities for the summer, friends?" queried our visiting Westerner wonderingly. "You don't expect the folks to do any real thinking in the summertime, do you?" he added deprecatingly. "Why out where I come from people take to the hills and the mountains as soon as the roads are open, for week-ends if for nothing more."

"Oh, everybody will get a vacation and a chance to rest," said Pilgrim easily. "We can't always be at concert pitch, so long as we remain human beings, but that is no good reason why we should 'shut up shop' altogether, as I see it. A modified program will be carried right through the summer."

An evening breeze played with the curtains in Mother's tiny apartment, to which a few of the faithful had adjourned after the Sunday meeting of an audience that was none too lively, in a lecture-hall that persistently remained too warm. Iced tea and cakes had served as a worthy excuse for lingering; but such an occasion can be made to serve more purposes than one.

"Well, I surely wasn't at concert pitch myself tonight," allowed Doctor, who had been on the platform, "or if I was, the pitch was too low for martial music. No fire," he explained, with an apologetic smile, "and what good is a Theosophical meeting without that fire playing through the words which carries conviction and makes the talk alive?"

"A very good talk indeed, I should say," commented Pilgrim judicially.

"Of course, I knew you were tired, Doctor," said Mother comfortingly.

"Guess we'd better cut off the Sunday nights for the summer pretty soon," remarked the Judge, absently reaching towards an empty dish for another cake, but recovering his dignity hurriedly under Mother's twinkling eyes, "You need a vacation, Doctor."

"Our audiences need one, I should say," was the rejoinder. "But what would I do with a vacation," continued Doctor. "I remember the last one I took three years ago—went sightseeing in the West. I never worked so hard in my life, and Mother came back all worn out."

"Well, if I had my way," interposed Mrs. Crystal, who had been sitting aside with the Westerner and nodding her head emphatically as they chatted quietly together, "I would close the Theosophical rooms entirely this summer and give everybody a rest. Brother Frederick and I are going for the season in a week or two and lots of people I know are to be away. It is the custom, of

course; there is a perfect exodus from town. Time enough to start meetings again when the people are here to attend them."

Mother glanced at Mr. Browser, who was sipping his tea contentedly, and remarked, "What was that Mr. Judge said about Theosophy not being just for the 'cultured classes?' Seems to me he was especially urgent that we get it to the great masses, wasn't he?"

"Yes, and I remember particularly one sentence he used in that connection: 'It is for all men,' " answered Mr. Browser. "How many people are there, do you suppose, who come to our meetings—how many who can afford to take long vacations, going out of town for a stay of months? Very few, I fancy. At least I am not acquainted with many such."

"Nor am I," agreed Doctor heartily. "Lots of people go away for week-ends now and then, which cuts down Sunday attendance; but arrange a modified program—a good lively study class or two on week-day evenings—and many people will appreciate the opportunity and take advantage of it."

"But our best people will be away," objected Mrs. Crystal.

"Who are our 'best people,' Laura?" asked Pilgrim, with a merry smile. "Those who can afford to be out of town all summer? What is the criterion of our 'best people?' "

"Well, I didn't exactly mean that," and Mrs. Crystal hesitated a little, "but you know there are some people who give tone to a Lodge—"

"Which is about all that some of them *do* give," interrupted Doctor, somewhat sardonically.

"Well, I know that some of them do more real *studying* in the summer than in the winter," argued Mrs. Crystal; "they have more time to, you know—there is less doing, less social pressure. I tell you it is a real *sacrifice* for some of us to devote so much time to Theosophical meetings and classes during the season," and the fair Laura looked around the circle with one of her semi-martyred airs that are the delight of a Family which knows her big, warm heart so well.

Mother slipped out of the room to get some more cakes. Judge busied himself by aggressively adjusting his glasses. Mr. Browser became suddenly interested in a book. But Pilgrim and Doctor, looking at each other, shouted with laughter, much to the concern of the mystified Westerner.

"You mustn't mind Mrs. Crystal, she means all right," explained Doctor, wiping his eyes. "You know, Westerner, people get a point of view now and then—but it isn't permanent, and doesn't represent their *real* point of view at all."

"Oh, I didn't mean *that,*" explained Mrs. Crystal defensively.

Whereupon Westerner was more mystified than ever, and the out spoken Doctor rocked with merriment.

"What *is* a vacation, anyway?" asked Mother, stepping into the room—and the psychological moment—at one and the same time.

"A change of occupation," answered Pilgrim earnestly. "For nobody is really rested by remaining idle, you know. If one is doing a public work, getting away from the public for a while is a vacation; furthermore, it provides opportunity for study, physical relaxation and quiet thought—which is not idleness by any means."

"My own idea of a vacation," said the Judge, "is getting away from the courts with their wars and battles; away from the city with its rush and roar—right out into the quiet country somewhere with my *Bhagavad-Gita* and a few other deep books. Such a period is a time of assimilation and a real vacation for me."

"Just the opposite suits my vacation ideals," remarked the Westerner. "I get plenty of the open spaces when I'm home. A few weeks in some great city appeals to me, with its many interesting events, helpful lectures, and all that. But I take my vacation in the winter, you know, and go back home stimulated and refreshed."

"My vacation?" queried Mr. Browser, as everybody looked at him. "Is it my turn to idealize? Well, the best vacation I ever had was one summer when my eyes were troubling me and I couldn't read. Will you believe it—I had to live in my own thoughts and began to digest some of the thoughts of other men that I had been cramming in for many years. It was a revelation to me, and changed greatly the currents of my life."

"Frederick and I are going down to a quiet little village on the Maine coast for three months," confessed Mrs. Crystal, who had laid aside for the moment her "social pressures." "I am going to swim in ice-cold water, do the housekeeping—and read *The Secret Doctrine*. I really played at study all last winter—and now I am going to dig in."

"You'll have my best help, Laura," said Mrs. Crystal's brother.

"Well, Mother?" asked Doctor. "What are we going to do —and remember Pilgrim is going with us, though he hasn't known it until this very moment?"

"We're driving to—don't you wish you knew?" laughed Mother. "We're going where there are no people but just ourselves and a few—a very few—other working students. And we are going to play a little, swim a little, and write a little, and study together evenings, and read proofs if we have to, and write the letters that we must, and plan out next season's work in conferences under the pine trees—and do some housework, and go to bed early

—and get brown and fat and re-vitalized; bind up our wounds if we have any, smooth down our frictions and get generally cleared out and cleaned up and re-energized for the work that lies ahead. That's a *real* vacation: to get heartened and get ready in every worthy way, 'to be the better able to help and teach others.' "

"Yes, I'm ripe for that program, Mother," said Pilgrim decidedly. "Don't worry about the work; students whose duties will keep them in town have volunteered for the study-classes, and others to keep the rooms open all summer long. You see, friends, that is *their* opportunity," he continued, "and they are grateful for it and enthusiastic over it. There will be a living Theosophy available for everybody who wants to seek it out all through 'vacation-time,' with fellow-students to encourage and help enquirers, books and magazines convenient, and all the essentials to solid, fruitful work."

"Well, I'll be on hand myself except for three weeks," said the Judge approvingly.

"Me, too," said Mr. Browser. "In fact, I'm going to keep the reading-room three afternoons a week myself—might just as well do my own reading and study there as anywhere, you know," he added apologetically.

"But you know very well, Mr. Browser, that you're going to spend a fortnight with Frederick and me," warned Mrs. Crystal, as good-nights were being said.

"When are you going to ask *me,* Laura?" in the Judge's most dignified tones, were the last words that came drifting up the shaft, as the elevator slipped silently down through the quiet of the great apartment house.

Homely Hints

Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can. On this account they lose in every way. The work will not come without the *feeling*—even working for personal results without the *feeling* would be futile. There is but one way to progress: to cultivate the *feeling* that produces the work. This both strengthens and improves the whole nature—and even the circumstances of life. Again, other students have the devotional feeling, but center a considerable amount of it in themselves. They need to forget themselves in working for others: to give all their thought, strength and effort to the Cause they see to be true. This will include the personality as a *means,* not as an end.

—R. C.

WHAT ARE ELEMENTALS?

THERE are "three great qualities" in nature, according to the Bhagavad Gita, which "bind the imperishable soul to the body" and by means of which all actions are produced, these qualities being "the only agents of action." In other words, there are three classes of elemental beings or lives which enter into, and aid to expression, every act, or thought, or word, by every man whatsoever. They have neither will, mind nor character of their own, but such character as seems to attach to them is that which man himself has given them by his thinking; it is the manner of his treatment which has divided them into three classes.

One class of these elemental beings—"incorporeal spiritual essences"—is of such a nature that they know of no human feeling other than that of benevolence, of kindliness, of friendliness, of humbleness. That nature is called the *Sattva* quality, and is the result of right thought and action, universal in its scope, unpolluted by personal desires on the part of their creator, man.

A second class has been provided by man with the power of action in this, that or the other direction, but with a nature which reacts upon him as selfishness, ambition, greed, envy, jealousy and the like. That nature is called *Rajas* quality and results from action performed by man, having the gratification of his personal desires as its object.

The third class of these elemental beings has been worn out by man, just as he can wear out anything else, worn out until they are lethargic, inert and dormant. Such beings constitute the class called *Tamasic;* as the Gita specifies them, "indifferent and dark."

Our bodies are composed of one class of elementals, our senses of another. Our mental nature is a principle made up of elemental lives, our moral nature is a principle made up of still another class. What makes the difference in bodies? Different kinds of elementals. What makes the difference between a cart horse and a race horse, iron ore and fine steel? Different classes of elementals. We should understand that everything visible and invisible, lives in forms seen and unseen, is *one life.* The great law of life is *to act,* to strive for perfection; therefore these elementals act because they are life, the same as we are. They lack conscience, they lack will, they lack intellect, they lack an ethical perception; still they act. Their action, however, is automatic, is reflex. When they have the impulse a tiger gives them, they act like a tiger; when they have the impulse a man gives them, they carry that impulse, in the same way as a copper wire along which flies the announcement of the birth of a body or the death of one; it is the same copper wire, unchanged by the message of whatever nature or character.

One vast class of lives cannot be incited to action except the feeling that incites them is a beneficent one. One class cannot be incited to action unless the motive and feeling is maleficent. Other classes are mixed. Gradually these reflex actions give the elementals a permanent reflex, crystallized action which we call the laws of a chemical element. They combine and recombine and we have gross matter. Now, as we act in organic matter, we should be able to see that we must have produced the vegetable kingdom as well as the mineral kingdom. In the vegetable kingdom the law of life and growth and action is a mixture of reflex action of body and a dawning perception in intelligence of the differences between one thing and another. Such are the first faint signs of that intelligence which is the perception of the difference between good and evil. Then we have the animal kingdom manifesting in still another way.

Looking at the several kingdoms, we may say that first comes reflex action, then habitual action, then instinctual action, impulsive action, and finally reasoned action. A fixed action or law, as we call it, is perceptible to us in relation to the inorganic kingdom; instinct exhibits itself in the lowest form of organic life; impulse in the animals; and finally, reason in man. Just as the second reader child is not only learning something new, but carries with him all that the first reader child is learning on through the grades, so is it with man. Having passed through all the kingdoms at some time or other, in this or prior periods of manifestation, he has within himself all the various classes of action, reflex, habitual, instinctual, impulsive and reasoned.

As we now find ourselves, our acts are those connected with the lower kingdoms, but the governing action should be, and must eventually be from the intuitional and intellectual side. How may such action become the usual and therefore natural action in man? By adopting an ethical basis as a platform for setting up causation; by taking the doctrine of philanthropy as a conscious, predetermined basis; by adopting brotherhood as a constant basis of action. So doing, one comes into conscious realization of the oneness of life, and acting from that basis becomes a beneficent force in nature, consciously raising up the lower lives toward perfection, which is the goal, the aim of life.

STUDIES IN THE SECRET DOCTRINE

VIII.

The Message for Today

IN our last study we were able to draw the conclusion that H. P. B.'s Message was of the nature of Shruti for our civilization. We will now proceed to quote from her writings and show that she herself regarded it as such.

> The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. (S.D. I, xxxviii.)

Here is a definite period mentioned, and the explanation thereof is to be found in the following:

> Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. (S.D. I, xxxvii.)
>
> But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters", of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend. (*Key to Theosophy,* 243.)
>
> The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors. . . . (*Lucifer,* March, 1890—"The Cycle Moveth." Reprinted in Theosophy, February, 1916.)

Thus it becomes clear that within what are called historical times in the last quarter of every century an effort has been made by the Custodians of the Original Teachings to give some direction to the Original Impulse by means of the Original Method, and to keep the Fire of the Wisdom burning. An accredited messenger charged with a message, whose extent and influence was properly determined, appeared in the world, though often he was not seen and his message was not heard nor heeded.

H.P.B. and Theosophy were the Messenger and the Message, and they appeared in the last quarter of the nineteenth century. In more than one place she has said that in the twentieth century more knowledge will be given out, and some misguided people, in their haste and carelessness have misunderstood and misinterpreted her carefully worded sentences. Thus:

> In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya;* and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. (S.D. I, xxxviii.)
>
> If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. (*Key,* 243.)

These and similar statements of H.P.B. have confused the minds which had in them the capacity of confusion. First, let us point out that in this as in all processes of Nature, the great law of demand and supply, of action and re-action, works. The aspect of contract of the Law of Karma has to be applied for a proper grasp of the method by which the Masters operate in the last quarter of every century. The work of the century is divided into two parts: first, the Masters supply the demand and then wait to see what happens; second, humanity's response to Their Work, the use the Message is put to becomes the object of observation on Their part. We do not think we will be wrong in saying that a quarter of the time is utilized by Them in Their Labor of Love, and that for the remaining seventy-five years of the century humanity is left alone to learn, mark and inwardly digest what has been given out, what it has been taught. The Message impels—for it has the nature of the Original Impulse in it—the mind of the race to seek for corroborative testimony on the physical plane for the metaphysical truths conveyed in the Message. This is really what underlies such statements as these:

> In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. . . . This is no pretension to *prophecy,* but simply a statement based on the knowledge of facts. (S.D. I, xxxvii.)

After manifesting what was essential, the direct action of the force of the Impulse stops and an indirect line is followed, the nature of which is difficult for the lay-mind to comprehend. The direct action may be likened to the discovery of the Electric Power, which once understood enabled many people to invent an hundred devices to use that power; this second may be compared to the indirect line which the Masters adopt in Their continuous work. But just as all inventions for the use of electric power are rooted in the original discovery, so also all that comes forth as a result of this indirect work must be based on the direct action manifestation.

In leaving this subject we will quote another pregnant sentence of H.P.B. from the *Preliminary Memorandum* quoted in THEOSOPHY, Vol. I, p. 455. This sentence should be read as supple-

menting the assertion that all that can be given out in this century has already been given out. Here it is:

> No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975.

This will be regarded as sufficient to show the shruti-nature of H.P.B.'s writings. It is likewise necessary to draw the reader's attention to the fact which emerges in the following two statements that what has been given out is ancient and is regarded as very precious.

> The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long milleniums of the most profound silence and secrecy. (S.D. I, xxii.)
>
> Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? *(Letters of the Masters of the Wisdom.)*

Add to these the quotation from H.P.B. in our last Study, to the effect that the unbroken oral teachings have reached her unaltered, and this part of our study is completed.

This completion, however, brings us to the subject of the Messenger. The nature and character of the Messenger are inseparable from those of the Message. They stand or fall together. H.P.B. claims for herself the place of neither an author, nor the inventor, nor even the full discoverer of the Message; she is a transmitter. It is unnecessary in these studies to examine the status and the claims of H.P.B. It has been done such justice as this magazine is capable of in the History of the Theosophical Movement, in Vols. VIII to X. The opening sentence of *Isis Unveiled* refers to her "somewhat intimate acquaintance with Eastern Adepts and study of their science." The Preface of the *Secret Doctrine* says "The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation;" and the Introductory says that "she now transmits that which she has received and learnt herself to all those who will accept it."

The above dovetails with and corroborates the thoughts expressed in the *Bhagavad-Gita* and in the *Mandukyaopanishad* which we examined in our last Study. The decay of the original Teachings in course of time continued to take place, and for their restoration periodic attempts are made by the Great Lodge of Masters. This periodic attempt is spoken of as taking place in the last quarter of every century—it takes place in that quarter in accordance with the law of cycles. Just as what we call winter takes place at a particular period in the revolution of the earth around the Sun, so also the psychical and spiritual revolution of our humanity around

the spiritual sun causes a cycle whose duration in terms of human-time is a century. The beginning of this cycle of a hundred years coincides with the last quarter of what is called the Christian era. Human mind is prone to see Nature adjusting her phenomena to our local arrangements. Seasons change not, though human calendars do. It is very probable, for instance, that the Iranian New Year at one time in the far away past fell on the 21st of March—*i.e.*, on the day of the Spring Equinox. Such is not the case now with the descendants of the old Iranians, though unchanging Nature celebrates her periodic birth on that very day every year. Some have naively asked why the Great Custodians of the White Lodge did not begin in a methodic order in the first quarter of every century! It does not seem to have occurred to them that the Lodge and its work has been in existence for more than two thousand years; that the Christian and other eras are men-made phenomena while the Lodge follows Nature-Plans; that the Masters did not choose to initiate and engender spiritual movements in terms of the Christian era, but that when that era came into being, *it* happened to fall in a particular part of that Cycle of Nature which the Lodge was observing and working with. Therefore, if instead of taking a "Christian Century" we were to take, say, a "Muslim" one, the period of the spiritual activity would *not* fall in its last quarter, but in altogether another quarter.

The Original Impulse manifests itself as recurrent impulses, and this manifestation is aided and assisted by the Masters. Perhaps for some it would be a helpful suggestion if we say that the Impulse uses the Masters—Impulse is the Spirit which so energizes the Minds of the Masters that They *have* to work for It. Along this line of thought will be found the explanation of the theory of Avataras or Incarnations. The very mysterious and occult doctrine of Incarnations of great forces—good and bad, Christ and anti-Christ—has never been fully explained. For the intuitive student, however, a careful reflection on the doctrine of Original Impulse recurrently manifesting itself will open more than one avenue of understanding and interpretation thereof. Extraordinary incarnations of human impulses and instincts and thoughts and desires are the makers of history; but the student should differentiate between these and the Word made Flesh, the Great Incarnations of the Wisdom which is Love and the Sacrifice which is Bliss. That Wisdom-Sacrifice is a Mighty and Intelligent Force which energizes and ultimately ensouls emancipated Beings who become embodiments of It. This energizing and ensouling process is the Original Method whereby that Force of Original Impulse manifests the Wisdom-Sacrifice which makes up the Original Teachings, of which we spoke in our last Study.

From all this the preliminary work of the earnest student becomes clear. Let him prove to himself (he can hardly prove it to others unless they, like him, are willing to take pains) that periodic incarnations of the Wisdom-Sacrifice, however varied and different in their manifestations, emanate from One Source, are rooted in One Soul. These incarnations being not of an imperfect science, but of a perfect system of thought, are like the Avatars of Vishnu, and are not the incarnations of Mr. Jack Black who became John Brown and Mary Green and Tom White, and evolved into a great scientist or pious preacher—still evolving. Let the student note that the diversity of manifestation is immense: Vishnu as the Fish, the Tortoise, the Boar, the Man-Lion, the Dwarf, Parshurama, Ramachandra, Krishna, Buddha are more different from one another than Mr. Jack Black is different from Charles Darwin. On the other hand, in the many incarnations of the Perfect Vishnu there is a constancy and a consistency—a working out of plan, an harmonious unfolding of a perfect scheme which takes place.

As students our task is not to be misled by the apparent diversity, and secondly, to perceive the constancy and the consistency, the harmony and the dove-tailing in of all incarnations of the Wisdom-Sacrifice.

Let us prove to ourselves: (1) that the component parts which make up the manifestation of the Original Impulse in our day and generation are constant and consistent; (2) that this manifestation is in full accord and harmony with all previous manifestations; which means that we have been able to perceive not only the pearls, each one in itself, but the string on which they were all threaded together.

Sometimes it is said that it is impossible to prove this second consistency, as there exist in the world many philosophies and systems of thought. It is very difficult, we admit, but not impossible; further, we opine that at one time or another in his career each student of the Wisdom-Religion will have to undertake this task. What has to be done is to study ancient and modern religions, philosophies and sciences, and to sort out doctrines, propositions, teachings which when put together make a complete synthesis—a veritable mosaic. When this attempt is made it will be found that the Original Teachings under the influence of recurrent impulses of the Original Impulse incarnate by definite and purposeful method; further, that the structure of the synthesis is indicative of what should be and must be accepted as true and genuine and what has to be rejected as false.

This work will lead us to the Source, the Soul, the Original Teachings.

What is it? In a clear and unequivocal style H.P.B. has put it

forward in the *Secret Doctrine,* Vol. I, and with that we will close this series. We set out to inquire if there was Absolute Knowledge, and examining the proposition of Relative Knowledge found ourselves entering the world of archetypes wherein we found sitting in patient serenity the Goddess of Secret Wisdom, who from time to time for the establishment of Dharma unveiled her Sacred Face and revealed the blessing of Its Memory which has so often been defiled. We found the existence of that Absolute Knowledge, of the Pathway of the Archetypal which leads to it; we found that in our day and generation the treading of that Path has been made possible, and it remains for us to follow the Guide of the Secret Doctrine and come to the "uninterrupted record covering thousands of generations of Seers." Says the *Secret Doctrine* (I, 272-273) :—

> The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.,* men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

"CHRISTIANIZING THE HEATHEN"

FIFTY years ago, in the mind of the average Christian, the words "Christian Missionary" and "self-sacrifice" would have been indissolubly linked. He mentally pictured a missionary as a person of the highest spiritual attainment, who willingly sacrificed home, friends, relatives, a comfortable living and perhaps a notable career, to assume a life of poverty, friendlessness and ignominy in some foreign land. To such a person, civilization spelt the country in which he happened to reside, religion meant one thing only—Christianity. All other countries, especially if they were in the Orient, were filled with primitive races, "heathen," doomed to ignorance and eternal damnation unless the missionary went to enlighten him. To him there was one religion, whose teachings and teacher were unique and solitary in the history of the earth, the acceptance of whose doctrines was the only surety of happiness in this world and the only safety for the world to come.

Fifty years ago the fearless voice of H.P.B. was one of the few raised in Christian lands against this misconception of self-sacrifice. She called the missionaries quite frankly "vainglorious fools" to sacrifice their lives in the South Sea Islands or China. "For," she said, "they went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any. Whereas, by going to the slums of Whitechapel, or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause."

Fifty years ago, owing to the lack of information from any sources other than the missionaries themselves, we might have been honestly deluded. Today there is no excuse for us if we are. Today these "heathen" countries have become as accessible to the ordinary traveler as his neighboring state was in those days; today books are appearing by the hundred, containing first hand information about the actual working out of the missionary movement, and we only have to open the pages of such a book as Hypatia Bradlaugh Bonner's *Christianizing the Heathen* to realize the falsity of the old conception of the missionary.

When we consider that four million pounds sterling is collected in Great Britain alone for missionary work every year, with proportionate amounts from America, Australia and the Continent, making the total run up into tens of millions of dollars, and that tens of thousands of men and women are giving their entire time and effort to this conversion of the heathen, it might be wise for us to again read H.P.B.'s words and ponder over their timeliness.

First of all, let us rid our minds of the idea that the missionary's life is entirely one of self-abnegation. If we take into account that the average missionary is not of the mental calibre that would have allowed him to rise very much above the social or pecuniary position of a school-teacher or a small town clerk at best, we read with interest the words of Mr. Reginald Farrer, who has had many years' opportunity of observing the lives of missionaries in many lands: "Too much is talked of the hardships and heroism of missionary life. . . . Sentimentality apart, no sacrifice is involved in giving up a life of insignificance and squalor in some ugly little tenement in some hideous English town to enjoy a far better income, a far better position, far more power and importance, in some beautiful Tibetan house. . . . For suddenly the man who has hitherto been a nobody in a crowd becomes a person of consideration and importance, courteously entreated by people to whom he would hardly otherwise have spoken." In such cities as Hong Kong, Yokohama, and the larger Indian cities, the missionaries are exceedingly well housed, while in smaller places they are quite as comfortably situated as at home, if not more so.

Having removed from our minds the idea that the missionary has gained in spiritual power by means of his "self-sacrifice" let us see what are the actual results to the "heathen" themselves. There seems to be a general opinion among those who have observed the conditions in various countries that "conversion" usually spells "corruption." Take for instance the scandal of child-slavery in China. In the Chinese Republic today the sale of human beings is forbidden, but in the British Colony of Hong Kong, which for eighty years has enjoyed the "advantages" of a Christian Government, such sales take place without hindrance. In India, Moslems, Sikhs and Hindus are essentially sober, but drunkenness is not uncommon among Indian Christians. Few officers will employ Christian servants, as they are usually considered to be lazy and thievish. The same story is heard from residents and travellers in Africa, Australasia, the Fiji Islands and the Arctic Regions.

It is a well known fact that the missionary gets practically all his converts from the lowest classes; the educated Chinese remains forever an "agnostic in religion," and we have the Rev. H.D.A. Major's word for it that missionary work is at a standstill among educated Indians, by whom Christianity is regarded as a "twilight religion." It is only from the depressed classes in India and China and from the animist races of Africa and Asia that converts are drawn. No converts are coming from the Mohammedans, although Mohammedanism is a powerful rival to Christianity, and few are being drawn from the Buddhists.

If Christianity is thus failing to touch the thinking classes, what

is the reason for this failure and what is the remedy, if indeed there is a remedy?

First, let us inquire of the missionary the exact purpose of his mission. In the early days there is no doubt that the missionary went abroad with a single purpose—to save the heathen from the doom of hell fire, to substitute the cross for whatever other symbol these benighted beings were worshipping, and to exchange a life of eternal bliss in some future world for a definite statement of belief in this. They fully believed that the "heathen" were all doomed to perdition, and that they went down to the fire that is never quenched at the rate of 50,000 a day (see Alger's *History of the Doctrine of a Future Life).* Even today, when it is a well known fact that the missionary covers a much wider field than the purely religious one, we find such men as Archdeacon A. E. Moule declaring to the Pan-Anglican Congress that mission work, although including education, healing and civilization, really consists in "the call to repentance towards God and faith in the Lord Jesus Christ."

If the purpose of the missionary is to convert the heathen, it might be well to ask if he means general Christianity or some particular brand. For we cannot deny that each Protestant sect considers its own road to heaven the only safe one to travel, while to the Catholic there is not only one road to heaven, but there are as many roads to Hell as there are Protestant sects, without counting those that are not Christian at all. How is the poor benighted heathen to know which of the many roads is the one for him? How can he tell whether he will sooner attain salvation by means of the "Great Wash, the Little Wash or the No Wash," as he naively discriminates them? And not only does this point lead to the greatest confusion in the minds of the "heathen," but it also tends to breed the bitterest rivalry and antagonism among the missionaries themselves, so that we hear of the King of Uganda haughtily informing the missionaries: "Go! and when you white men have decided upon the true religion, then it will be time enough to come and preach it to us."

Another reason for the failure of missionary work is the ignorance of the customs and the religious views of the people among whom the missionary works, and the narrowness of his field of vision, which leads the missionary to conclude that the position of the Bible and of Jesus Christ is unique in history, and that the Vedas, the Upanishads, the Dhammapada or the works of Confucius or Lao-Tse were but babblings of infant minds in the early dawn of civilization.

It would perhaps horrify the people back home if they were to hear the "Lamb of God" referred to by a Central African chief as the "Curly Pig," or in Arctic regions as the "Great Seal," there

being no word for Lamb in these countries, while the literal-minded missionary insisted upon animalizing his God.

The conversion of the "heathen," seeing that they are practically always drawn from the lowest classes, can usually be traced to one of two causes: self-interest or fear. Very seldom does reasoning conviction enter into the matter at all. As long as the Christian is exempted by the Government from the payment of certain taxes levied upon his heathen brothers, it "pays to be a Christian." One can easily see how conversions are brought about by preaching the doctrine of hell fire to the ignorant native, although it is difficult to see how even the most unthinking Hindu or Buddhist can substitute pictures or images of the Virgin for his own "idols" without something of a question in his heart.

We are told, in refutation of the statement that missionary work is not proving a success, that enormous amounts of literature are distributed in scores of languages, that in 1919 alone nearly fifteen million Bibles were issued. It is left to our conjecture as to what actually happens to all of these Bibles, distributed among people comparatively few of whom can read. It is interesting to learn that in China the books are sold so cheaply that they are bought and used for the paper they contain, often for the manufacture of the soles of Chinese shoes. Even when they are bought to be read, the meaningless jargon which comes from the transliterated Chinese characters does more harm than good, and surely compares most unfavorably with the austerely pure classics of Confucius.

The final difficulty which the missionary is meeting is that with increased educational advantages and opportunity of communication with Western lands, the "heathen" are gradually coming to know that what the Christian missionary is teaching as absolute truth has perhaps become discredited and rejected in Christian lands as obsolete and untrue.

There is a saying in the East: "First comes the missionary, then the trader, then the soldier," showing that the thinking and understanding "heathen" at least recognizes the method of his Christian brother, and the part which the missionary plays in the establishing of foreign commerce. In this respect the Rev. Dr. Mactavish, head of the Presbyterian Church synod which recently met at Orillia in Canada, assures us that a missionary who has been abroad twenty years is worth at least 5,000 pounds to British commerce.

When we come to realize that the effects of engrafted Christianity are not uplifting to the "heathen;" when we see that the imposing of the ideals of European civilization has the unfortunate effect of breaking down traditional systems of morality without offering a better substitute; when we realize the vast wastage of

money and human energy which could well be spent in a more effectual manner, would it not be a good thing for Theosophists all over the world to raise their voices in protest, as the intrepid H.P.B. raised her voice some fifty years ago?

"AT HOME"

The life of the Disciple must be one of constant watchfulness —not merely of others, but most of all of himself. Our tendency often is to separate our Theosophical life from our personal life. But we cannot restrict our efforts upon ourselves to include only those relations directly connected with our active Theosophical work. In our home life and in our ordinary communications there is more probability of our slacking down than in our public, student relations. The personality has had home life and connections as its paramount stamping ground, and is more apt to give full play to its disposition there than elsewhere. And this play can be carried on, apart from what we might call inordinate self-assertion, in small and seemingly harmless methods of keeping itself in evidence—such as, telling others in the home what one is going to do in regard to matters that are not necessary to communicate. When one comes to think of it—and thinking of these things is necessary —such actions are just the efforts of the personal nature to keep itself in evidence: trying to attract attention to oneself in any way: by speech, by action, by calls for sympathy, by assumed direction to others, by patronizing speech—and the thousand and one ways that the personality keeps on tap, and by means of which he keeps alive, for when suppressed in one direction, he slyly emerges in some other way. "He" will do this as long as we leave any loop-hole for "him." The foregoing may seem very restrictive and difficult, but it really is not. The very feeling of "restriction" comes from the personality, not from the Ego. Some Disciples who were trying, and trying very hard, have been known to draw attention to the fact that they had overcome this and suppressed that: this is the same old personality with another suit of clothes on. So it is best always not to speak about one's self, "either as to what he shall eat, drink, or wherewithal he shall be clothed." Here are some good maxims—to apply: "Never ask another to do for you what you can do for yourself;" "Know where your things are and get them for yourself when you need them;" "Do for others all you can in a nice way, but don't expect others to do for you;" "You are valuable only when you are helpful, not when you require help." These will be found good, if we try them out.

SAVING THE WORLD

ON everybody's lips are the sincere words, prayerful or assertive or both—"we must save our world." It is neither lack of enthusiasm nor of earnestness from which we seem to be suffering. The spirit of good-will is abroad, however meagre, crude and even crooked may be its expression. We even do not seem to be suffering from the absence of diagnosis of our common disease. Everybody says that selfishness manifesting in vested interests of classes and castes, of nationalities and creeds divides and subdivides the human family, and causes all our woes.

Two things we seem to lack: first, the knowledge of the fact that *we,* our class, our nation, our creed, our race, have *our* vested interests; secondly, the will to dare and to do, to sacrifice and to achieve.

We are not willing to acknowledge in full measure that saving the world implies saving ourselves; we have not yet raised the issue "what is wrong with us" but only ask "what is wrong with the world." Therefore we hope and yearn to save the world—and begin at the wrong end.

What is true of individuals is true of nations. France asserts —"Germany is wrong; she must be punished;" England asks "What is wrong with France?" America sighs "Poor Europe! What can we do for her?" Russia has a panacea for the world while her famished people are trying to exist; farther East, Asiatic peoples glory in their ancient culture and hope to save the bastard civilization of the West while superstition and spiritual slavery of their own minds express themselves in political servitude and worse.

Again, all individuals and all peoples offer the sure solution of brotherly co-operation to their neighbors. "Co-operate with me" says everybody; how many of us with true determination affirm "Let me co-operate with my neighbor?" We are blind to the simple fact that it takes two to co-operate. Individualism and Nationalism, class-consciousness or race-feeling separates man from man. The spirit which unites and whose reflection is co-operation, through the primary and basic force in Nature, is not permitted by human intelligence to take its even course. We fail to cognize the Power that unites, the force that binds, the spirit that knits diversity and differentiation in a purposeful manner; and because we fail to co-operate with the co-operating aspect of Nature, we lend ourselves to that material manifestation whose keynote is change and therefore divisibility productive of pain.

Nature is peaceful, joyous, and multiplies as it lives her peace and joy. We are blind to that great process, going on before our very eyes. We only see her red in tooth and claw—her storms, her

earthquakes, her blows that reduce to dust and ashes all things; we only see the stronger beast preying on the weaker bird; we only read the dead glory of Egypt in ancient mummies, of Chaldea in broken tiles, of China in stray fragments; we speak of the Might of Nature which covers with her deserts of sands the wisdom of dead sages. All mystery is for us hidden, and to enable us to pursue it we pray that it might remain ever hidden. Children of mortality, we are friends of material forces and procreate ourselves in pain, learn to walk falling, and muddle through life with our eyes on the goal, Death. Live as best you can while you may—be kind, gentle and merciful, be good and be true, for there are the hell-fires.

All humanity today is thinking of ends instead of beginnings. We speak of the end of war, but not many of the beginning of a new civilization. We live by the law of division and disintegration, value things in terms of their power of resistance against decay and death, and thus we find ourselves surrounded by decay, disintegration and death. Our visions of the future are also based on and belong to the sphere of division—the next war, the next catastrophe. "What next?"—we say, and look for a surprise which in the main is the reverse of agreeable.

Common sense is that sense of Nature which works universally, silently, always. It remains imperceptible because the perceiver is absent, is otherwise engaged, is looking at and for something which is not of the nature of the True. The recognition of our common disease will give birth in us to that common sense which unveils to us the purpose of Mother Nature—a harmonious and homogeneous whole; it will also reveal the method whereby that grand purpose is effected—how day follows night, light supplements darkness, spring is born in winter, death precedes birth, how her phenomena never end but always and always begin; further still it will show how that purpose and method have laboured in time and space and where the magic motion has brought us today—what the now and the here are, what they were and what they will be.

Nature is ever young, ever prolific and bountiful, ever begins. There are no ends, no nights, no deaths—only perpetual youth and ever-green joy. The birth of a new world, not the death of an old one, should be the cry of those who desire to save the world. Let death die in us, which means that disease and decay die in us. These die when their purpose and method is understood. To understand we need knowledge of the vested interests of our mortality and the will to give them up as sacrifices to the common interests of that whole of which we are but parts.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom.)

"IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. . . .

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, *as it is verily that God itself:* called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, nei-

ther reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice

and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications —making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

. . . . . .

"The degree of success or failure are the landmarks the Masters

have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated —the shorter the distance between the student and the Master."

—LUCIFER.

SELF AND DESTINY*

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown*—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

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*Original Edition *Isis Unveiled,* Vol. II, p. 593.

ON RETICENCE

OF the strange modes of the personality it is lawful to speak, Companions. For are we not trying to travel a certain Path together, stumbling along for the most part, bruising ourselves against surprising obstructions; and is it not good comradeship to stop for a moment and exchange the news of the road?

Some general ideas, then—news commonly met with, matters no longer news for some, items all Pilgrims deal with. It is only usual and commonplace things that bestrew the way, and *are* the way as our meeting them and leaving them behind builds strength into the character. Each can make his individual applications for himself. For instance:

We talk too much. To make and issue noises seems to be the primal instinct. Witness the newborn babe; observe the growing infant; study the little child. Wisdom in them compared with us; the first clears and fills his lungs; the second calls our attention to his pressing needs; the third has to practise if he ever is to become like those around him. But the child does not, as we do, identify himself with "that thing which he has with pain created for his use," the personality. He says, "Baby wants this," or "*Billy* did that," as if "Baby" or "Billy" were something other than himself. Some time elapses before he learns, from us, the "false I" connection and says, "I want this" or "I did that." Therein is the birth of the Personal Idea, a growing entity, fed by the notions of the race mind, usurping the Real I and becoming the mocking demon who lays his subtle snares for us.

The easy talker represents the apotheosis, the very quintessence, of the Personal Idea. He is always ready to talk under any conditions. Nay more, he does. He is ever in evidence; one meets him everywhere. He "spills" himself on any subject, making one for himself if none is obvious: his work, his business, his great adventures, his family, his history—what he likes to eat, even, to satisfy "that thing" which he believes to be himself. But relatively speaking, Comrades, is our "easy talker" so *very* different from ourselves?

We study high philosophy and speak about the Absolute. We discourse on Law; and tell about the Soul. The fact that we thus place them outside us, consider ourselves as persons engaged in studying these grave matters, seldom if ever occurs to us. We *are* all of them, but somehow we prefer to talk about them. Thus they are made objectives, subject becomes object, and all our fine perceptions are reversed.

The Absolute *is:* a short sentence, and all that we can say of It. Law manifests: it does not in the least depend on talk. Soul has its

own language, not expressed in words at all. Why spend so much energy, then, materializing them in speech? We have to *realize* them, by dwelling upon them—there is no other way. And we cannot really dwell upon and in them by using spoken language, by issuing forth. It is by retiring, rather, into the heart of the heart—its fiery depths—that we shall find them, *realize* them; for they are there and nowhere else. Thus we become ourselves, and *self-contained.*

That is the great desideratum, the goal for Pilgrims like ourselves. How shall we reach the goal?

The inner is always the more perfect. Let us take the position of *that,* then, and set to work on this hard shell which is our instrument—our personality. We can begin by talking less—which sounds easy, but is not easy.

The effort is, not to go about our day with face set, lips in one straight line and grimly silent. Such an appearance is but another kind of "talk." It calls attention to ourselves as deep and weighty persons who are trying to "do something." The task is to talk *less,* but to observe the amenities of life—which means to talk *enough.* The best way to practise this is to work in all our contacts to bring the *others* out. And when they are out, to let them *stay* out—a simple matter, one would think. But when we ask our friend, "How are you?" and he begins to tell us how the influenza has preyed upon his system, and how he felt and what his temperature had climbed to, and what the Doctor said . . . we will find our mocking demon of a Personality has fed itself so well that we are hard put to stop it telling how high *its* temperature ran one time and how grave *its* Doctor looked. So our experience will continue, from contact to contact as we meet our friends, our fellow-workers, our acquaintances, or mere casuals in the ebb and flow of life. Instances could be multiplied but that will not be needful; we are all human, so life will supply us plenty for ourselves.

Think of the conservation of energy, *our* energy, under the foregoing program; think of the opportunity for the "studious observation of life!" And that energy conserved can be transmuted. It goes to add itself to that great voltage of the inner nature, there to be utilized without exhaustion when the moment comes for proper use. Man is a dynamo making and using a tremendous flow of power. Most of us "leak" it, waste it, fritter it away—in vain talk, surplus motion, nervous impulses, inward frettings and fumings, fussily attending upon the Personality, slaves to its notions and its wants. Consider the vast wastage of energy we pour into our mere likings and dislikings alone, voiced or unvoiced; yet we, as Souls, have neither hate nor liking. It is the personality, the very power of the Consciousness loosed and wasted at the bidding and through

the channel of the Personal Idea. Store it away and a *balanced* nature is the result. With that goes the power "the Disciple shall covet"—what we all say we want, what the Great Ones have and use to the full.

The home life is the field *par excellence* of our "talking yoga." Outside the home, conventions restrain us somewhat; self-interest makes us want to seem courteous; fear of results places its chilling check on our exuberance. We want to talk all the time but do not dare to. At home, conditions are different; our relatives cannot get rid of us even though they want to. So loud rings the chorus hymning the non-essentials: what we shall put on this wonderful body, how it feels or doesn't feel, what we shall feed it, how we shall sleep it, what it now "thinks," what it used to "think"—long reminiscences of trivialities, vaporings of the half-defined. Follows a mighty session of what "he said" or "she said," what the neighbors are doing or not doing, the relative merits of *our* possessions of one kind or another compared with their possessions, or lack of them. It sounds like the odds and ends of talk heard at one end of the telephone when a certain type of young person is speaking; in truth it is little better.

One point more and then we will disperse to our several duties. SILENCE AS TO OUR INNER LIFE IS ESSENTIAL. Otherwise we dissipate its potencies, upset others, and bankrupt ourselves. Writes a Teacher, "As chelas and students conceal rather than give out your inner psychic life, for by telling of it your proper progress is hindered. There must be silence in heaven for a time or the dark ones rejoice to so easily get good, malleable images for annoying you."

When we have an "experience" let us then, for others' sake and our own, be still about it! These things come now and then. If we keep them to ourselves we do not lose them, can re-energize and look them over. Seldom on the event do we get all that there is in it. When we conserve our experiences and thus do hold them whole, they are like a holy book which we can turn to and, dwelling on its contents, get the sacred teachings there set forth—moulding them into our thoughts and lives.

So if we dream, perchance, let us tell it not. If we see pictures, let us hang them up *within*. If we sense a certain feeling, keep it on the plane of thought and feeling, whence it will emerge expressed in action when the time for action comes. If our hearts are full, spill nothing; spilled hearts are empty things.

There is a time for talk and a time to be silent, a time to show one's heart, even, but the heart itself will know that when it comes.

> "Let the wise hold formative voice and emotion; let him hold them in the Self which is wisdom; let him hold this wisdom in the Self which is great; and this let him hold in the Self which is peace."

ON THE LOOKOUT

Missionaries Barred

An attempt is to be made to preserve the aboriginal life of the natives o the Everard Range in Australia. It is reported that "in particular no mission aries are to be let within the pale."

Now, we do not know whether this is due to a recognition of the destruc tive effects of Christianity and its particularly choice vices; but it must be so The idea is probably not altrustic, but scientific. Nevertheless it is pleasant t note that almost *any* object has taken precedence over the intolerant and intol erable interfering Christian spirit.

The natives are far more fortunate than ourselves; had Christianit never been "let within the pale" of the civilized world, that world's civiliza tion might have been other than the bloody mockery it now is.

Christianity does not belong in a civilized world, if the word is to kee any of the meaning we fondly attach thereto.

Honesty and Wisdom

Those scientists who are honest enough to confess the gaps and hiatuse of continuity, more or less definite, in the various forms of scientific "knowl edge," are closer than any others, in their speculations, to that *wisdom* which is so often conspicuously absent from the blatant assumptions of infallibility which are unfortunately encountered among those "made mad with much learning." Sir Charles S. Sherrington, in uncovering some scientific problems displays wide chasms long ago securely bridged by Theosophy; but in so doing discloses an intuitive ability of his own, and a perception of real issues and values, which so often does go with modesty of this kind. He says:

> "Turning to other aspects of the animal mechanism, such as the shaping of the animal body, the conspiring of its structural units to compass later functiona ends, the predetermination of specific growth from egg to adult, the predetermined natural term of existence: these and their intimate mechanism, we are, it seems to me, despite many brilliant inquirers and inquiries, still at a loss to understand The steps of the action are known, but the springs of action still lie hidden. Then again, the 'how' of the mind's connection with its bodily place seems still utterly enigma. . . . In the biological synthesis of the individual [the problem] is concerned with mind. It includes an examination of man himself as acting under a biological trend and process which is combining individuals into a multi-indi vidual organism surely new in the history of the world. This biological trend and process is constructing a social organism the cohesion of which depends mainly on a property developed so specifically in man as to be, broadly speaking, his alone namely, a mind animated by instincts but instrumented with reason. Man, often Nature's rebel . . . can, viewing this great supra-individual process, shape his course conformably with it, even as an individual, feeling that in this case to rebel would be to sink lower rather than to continue his own evolution upward."

Aye; *can* but *does not;* for the reason that the "instrument," cold and soulless reason, is truly the tool of the lower instead of the higher instincts man *refusing* at the present time to distinguish between the higher and lower instincts, the opposite poles of Being itself.

Should Sir Charles be moved to assist men in thus distinguishing, and so "shape his course conformably," we invite him to begin by filling out those gaps so clearly seen by him; the wherewithal will be found immediately acces sible, in Chapters V, VI and VII of the *Ocean of Theosophy,* supplemented *ad lib.* in the *Secret Doctrine.*

Scientific "Impersonality"

The picture held up to our awestruck gaze (by scientists) of the scientific world, is that of a clan of coldly impersonal, superhuman entities whose ruling passion is the pursuit of knowledge and fact, wherever such may lead, without fear, favor or prejudice.

Theosophists have long known the falseness of the picture, from bitter personal experience; and it is only necessary for anyone to read the history of any important scientific theory, to learn the rabidity with which attacks on cherished theories are received.

But it is rather unusual for as frank an admission to be made, as that by Professor Graham Lusk, in writing an article on Pasteur.

> "A very human characteristic develops in the story of the life of Pasteur when we are told of his dismay and distress to find, after the death of his true and trusted friend Claude Bernard, some notes which threw doubt upon Pasteur's interpretation of alcoholic fermentation! How often this human weakness occurs! I have sat next to a member of the Federation of Societies for Experimental Biology at a time of the dismemberment of one of his theories at the hands of another member and heard the agonizing cry, 'I thought X was a friend of mine.' Heart-breaking and human though this be, it is logically absurd to build friendship upon the basis of a similarity of intellectual metabolism."

But not, a Theosophist would say, as absurd as to build hopes of obtaining true knowledge upon the selfish promptings of Kama Manasic mental activity. To many, if not most, scientists, there is nothing incongruous in expecting to get true conception through a theory to which one is emotionally attached, although Freud should have taught them better, in terms of their own language.

Unfortunately, they consider the mind an entity of one phase, and to them there are no conflicting components therein, one of which desires truth and light, the other darkness and error. Thus to them, Kama Manas is the highest functioning of mental activity.

Do not blame them overmuch; Theosophists very often indeed believe themselves to have Kama Manas in full daylight and under their thumbs, whereas it has only been driven into deeper and darker disguise, and rules more supreme than ever. The history of Theosophy is as full of the domination of Kama Manas as is that of science, and often of a more serious nature. But the Theosophist has not the excuse of ignorance.

An Acrobatic Walnut Stick

The *Scientific American* reports that in a courtyard at Nantes, a walnut stick three feet long and one-half inch thick suddenly moved across the yard as though carried by the wind, stopped and leaped several feet in the air, moved along the ground, and repeated the action. After an hour of variegated movements, it came to rest twenty feet from the starting point. No trace of any attachments could be found, and a paper is being prepared on the phenomenon for the Academy of Sciences. The only explanation offered is that it may be a "phenomenon of hypsometry or of elasticity." This explanation is offered with some diffidence, as it well might be. We invite the reader to imagine this stick traveling across a courtyard "as if moved by the wind," as the result of elasticity!

We do not *know* what the cause of this may have been, but Theosophy supplies for us at least a reasonable *theory*. The stick came from Para; and no

one knows its previous history. It is a fact that certain persons have the faculty of imbuing objects, especially wooden ones, with a variety of personal magnetic force, but of a different nature and more permanent effect than the forces concentrated in a tipping table by a medium.

It is not impossible that such a stick (which, perchance, may have served as a "magician's wand" in some savage tribe), having a residue of this force left, might encounter a stray current of force set going by the action of some one constituted similarly to its former possessor; and the rest would follow.

Whether this be the case or not, it is at least evident that "science" still has one or two problems to solve. In the meantime, Theosophists may well ponder once again the doctrine that all convulsions of nature are set in motion by human thought. We know this to be the truth; but even for the skeptic there is food for thought in the idea that if the individual concentrated will of one man can produce such effects, perhaps years afterward, the united will and passion of millions produces deep and vital derangements of the earth currents, leading to upsets of gravitational balance, isostatic changes of weight of the earth areas (this was definitely stated by W.Q.J.) and other abnormalities.

In such wise the ancient races "whom the gods destroyed for their wickedness" were truly destroyed by the misused powers of the *gods within.*

GIANTS

A small newspaper clipping contains a remarkable amount of truth and error mixed. It is stated that the origin of all giant stories are the Hindu legends of the *Rakshasas.* This is so, but, instead of the Rakshasas themselves being, as the clipping states, merely storm clouds, they were *ourselves,* as Atlanteans; the builders of the *life-size* Easter Island statues, and of the menhirs and other cyclopean remains all over the earth, including many South American structures. It is further attempted to explain the South American legends of giants by the discovery of the bones of prehistoric gigantic animals. Now we have a suspicion; so wild and heretical that we hardly dare voice it; but we shared in Charles Fort's *Book of the Damned.* (A collection of *disinherited but not denied scientific facts.*) Therefore, we make bold to print it, while disclaiming its origin:

> "It may be, that as time goes on, we shall have to admit that there are remains of many tremendous habitations of giants on this earth, and that their appearances here were more than casual—but their bones—or the absence of their bones—
>
> "Except—that, no matter how careful and unsuspicious my disposition may be, when I go to the American Museum of Natural History, dark cynicisms arise the moment I come to the fossils . . . gigantic things—that have been reconstructed into terrifying but 'proper' dinosaurs—but my uncheerfulness—
>
> "The dodo did it.
>
> "On one of the floors below the fossils, they have a reconstructed dodo. It's frankly a fiction; it's labeled as such—but it's been reconstructed so cleverly and convincingly—"

It would truly be dreadful should Mr. Fort's suspicion be true, or partly so—but it would be a joke for the gods.

Our journalist remarks: "It is a scientific fact that most races of men, in former ages, instead of being larger, were smaller than at the present time. There is hardly a suit of armor in the Tower of London that is large enough for the average Englishman of today to put on."

Be that as it may, it is a fact, "scientific" or otherwise, that the prehistoric skeletons of Volcan de Agun averaged 6 to 7 feet in height; that many Mound-Builder skeletons were of the same magnitude; that the Carson City footprints in sandstone were rejected as human *because of their length and the length of stride;* that tribes remote from Sanskrit "mythology" and from fossil bones have the same legends that the ancient inhabitants of the Pacific, as discovered by MacMillan Brown and others, were of a greater stature than any existent race, as an average; that the Cro-Magnon "prehistoric" man has no superior in physique in the modern world; that in Scotland a stone ax seventeen inches long by nine inches broad was discovered; in America, in Ohio, a copper ax weighing twenty-two pounds and twenty-two inches long; in Wisconsin a stone ax twenty-eight inches long, fourteen inches wide, eleven inches thick, and weighing three hundred pounds.

Does our imaginative writer wish us to believe that these little toys were used by smaller men than those of today?

Malthusian Mirages

Malthusianism, like Darwinism, with which it is closely allied, maintains its position by dint of ignoring such facts as run counter to it. Malthusianism is the doctrine which states that the population of the earth undergoes a steady and constant increase, and that it tends to increase faster than the food supply.

The bearing of this, both on reincarnation and birth control, being obvious, the facts omitted by Malthusians are of interest to Theosophists.

The figures showing increase in population have been taken from Europe and America; even omitting France. No account has been taken of the utter lack of any reliable statistics for Africa and Asia, nor has any attention been paid to the Theosophical doctrine of racial and national life cycles, which, however, stands out to the eye of any real student of history, leaving Theosophy itself out of the case.

Figures for America and the Nordic countries of Europe have thus been applied indiscriminately to other countries which are on the downward cycle.

It develops that even in such a quasi-European country as Russia, Malthusianism meets an occasional Waterloo. The health section of the League of Nations publishes the fact that the population of Russia is now 20,000,000 less than it would have been under a normal rate of increase, 9,000,000 of this representing an actual loss since 1914.

This 9,000,000 loss will offset a considerable increase in other populattions; an increase which has by no means taken place, as the same conditions apply more or less everywhere in Europe. In addition, these figures were compiled in 1920, since which time the great famines have taken place, whose losses are unknown.

Considering the vast scourges which sweep India and China periodically, the continuous warfares in savage Africa, and complete lack of population figures therefor, the population argument against reincarnation has little to stand upon.

National and racial populations vary constantly from next to nothing to masses of hundreds of millions; at times the whole population may vary by many millions, *physically;* but the number of component units of the whole

evolution remains the same throughout infinite kalpas—with the exceptio those few who, falling victims to their own lower natures, live for self inst of All-Self—and drop out.

AN IMPORTANT DISCOVERY

Most are familiar with the term "vitamin" as used in "science." V mins are constituents of food without which life is impossible, whatever the richness otherwise. Incidentally, while the average man undoubt believes that vitamins are chemical bodies which have been isolated and ex ined under the microscope, this is not the case; they are known only by effects of their presence or absence on the physical constitution; and it is probable indeed that they are *astral substances especially connected with various forms of pranic currents.* Until scientists isolate them and dem strate them physically, that will at least be a fair inference.

It now develops that a fourth (established) vitamin, X, has been disc ered, by Doctors Herbert Evans and K. Scott Bishop, of the University California, *without which animal reproduction is impossible.* This is not case with any of the others.

Many scientifically theosophical students have been accustomed to c sider H.P.B. as having a species of monopoly on scientific matters; but fewer hints scattered through the works of William Q. Judge are often equ suggestive. In the *Ocean of Theosophy,* page 68, occurs:

> "But as we know that no human body is formed without the union of sexes, and that the germs of such reproduction are locked up in the sexes and n come from food which is taken into the body, it is obvious that foods have so thing to do with the reincarnating of the Ego. Now if the road to reincarna leads through certain food and no other, it may be possible that if the Ego tangled up in food which will not lead to the germ of physical reproductio punishment is indicated where Manu says that such and such practices will to transmigration, which is then a 'hindrance.'"

How did W.Q.J. know, thirty years in advance of its discovery "science," that certain foods and "none others" contain the "germ of phys reproduction." For that is just what scientists have now discovered, an list of some of them is given in the report.

But this discovery opens a very wide field, upon which official scie will probably hesitate to tread. For under this, what becomes of the fi Mendelian "genes?" What unknown factors are tied up in this Vitamin Theosophists who will carefully study the remainder of the chapter ab quoted, will find considerable light thereon, and probably a new slant the assembling of the Skandhas. All this, however, disposes at one blow the Mendelian idea, now universally accepted, that all heredity is locked up the chromosomes. Unfortunately, however, it may also open up more ma rialistic speculations in regard to variation as connected with food environm The evil feature of all such speculations is their half-truth; for reproductio exactly the field wherein the astral and physical are, and must be, inextrica entangled; so that the facts therein can be interpreted from the standpoint the materialist monomaniac, as well as from the all-inclusive one of Theoso and its *prior knowledge.* The only alternative is a change in the outlook the materialist.